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A MISSIONARY SERMON.*

BY REV. E. E. HALE.

“Lord, thy pound hath gained ten pounds.” — LUKE xix. 16.

I ADDRESS you on our duty in the wider extension of religion. I am to ask your help in an important detail of that duty.

“Christianity has no weapons of defence.” Unless it is on the aggressive, it is lost. This great statement is true of the religion of any single man. It is true of the religion of any single church. It is true of the religion of the whole church, or of the world.

It very often happens, that a man undertakes to disprove it. Even from hearty love of his own religion, he hugs it in his arms, and goes off with it into some sort of cell, to have all the good of it alone. But that experiment always

* This sermon was recently preached in the South Congregational Church, Boston; of which Dr. Huntington was formerly the pastor. At its close, a collection was taken for the missionary objects of the Unitarian Association, which produced the sum of five hundred dollars.

fails. It instantly proves, that, in that sort of religion, there is a worm at the heart : and it takes but a very little while for the worm to eat through to the surface ; and, lo, the whole thing is rotten and empty.

The experiment is just the same thing if a church tries it. "What do we care whether there be more or less like us in the world? Let us bring together just a circle of the right size, of the right sort of people ; let us be well knit within, with a good minister, a fine meeting-house, and every thing careful and thorough in our arrangements. What do we care for the rest? Let them go their way as we do ours." Very natural the idea. But, alas ! this way is not the Lord's way. The religion that wants to circumscribe itself so, proves not to be the Christian religion. And so it proves that no preaching will save that church ; no singing, no paintings nor organs, neither free-stone nor fresco, will save it. It just dies for want of exercise. It dies for want of the essential principle of Christianity. "Give while you take," says the Lord, "or you can take no more."

In a refinement much more terrible, because it sweeps wider, some sections of the church have taken up the conceited notion, that there are parts of the human family which are never to be saved. The statement is, that the majority of men is never to have any religion. These Christian brethren measure God by some very poor human patterns. They take the idea, that he elects a portion of his own children for salvation, and virtually condemns the rest to damnation. Now, the truth is, he sends the Saviour to the whole world, to lift it all up to a level higher and yet higher, till all shall in the end be as high as the highest. He means that more and more lives shall be enlivened by his spirit ; that harder hearts and yet harder shall be softened by his love ; that classes lower

down and yet lower shall be uplifted, till the whole ground strata of the world has been subsoiled by the deep ploughing of the Lord of life; and all the sour clay, and all the wet quicksands, and all the leaky gravel, which are now at the bottom of the social order of the world, shall be so upheaved toward the light, shall drink in so much of heaven, and be so interfused and interbreathed by the airs of heaven, and the soft dew of heaven, and the blessed light of heaven, yes, and by the warmth of His own love, that the whole shall bear fruit, — thirty, sixty, and a hundred fold.

This refinement of delicate egotism, which considers the gospel a treasure so choice that only a select or elect class has any right in it, disappears the moment we think how Jesus worked in the very beginning. "He that hath ears to hear, let him hear," is his cry, — a cry which sweeps very wide. The whole tenor of his work, indeed, is of a piece with that of the hour when he fed the whole multitude, and would not have one sent away: there was enough for all. And his idea of the method by which the gospel was to extend was based on this conception of its hearty offer, by everybody who had received it, to every one he saw. Of treasures wrapped up in napkins we know what he said, and of treasures hid in the ground. He supposed that anybody, who caught any spark of the life divine, would be eager to light from it other candles. And he was not mistaken; for those who are not eager have not got the life divine, but only some earthly imitation.

I have wished these many years to put on paper the picture of what might happen in the spread of a true, loving religion, if only a handful of His own caught it as he wished, and extended it in His way. But I have always found it impossible to do so. It is impossible, because it is really infinite: I have said, that, if I could

write out that narrative, I would give it this name, "Ten Times One are Ten;" for this is the plan of it as it lies in my mind.

I had occasion to notice, now ten years gone, when a dear friend of mine died, how wide-spread had been his religious influence: for it happened to me to hear of that influence in a set of different confidences,—from a day-laborer; from a self-distrustful, refined woman; from a distinguished clergyman; from a little boy; from a lonely widow; and from others indeed, all unlike each other,—which showed me how deep in their lives had sunk the words and the godly example of this one man. They did not know each other; but they all knew heaven the better because of him. Thinking of this single revelation of the influence of one man of active business and complete devotedness of life, I thought it was perfectly possible, nay, probable, that one such man, acting in different ways, might be God's agent in lifting ten others—men, women, or children—out of selfishness into life, out of nothing up to every thing, out of this world into the kingdom of a daily heaven. I imagined a life, at the end of which ten persons, thus helped, inspired, uplifted, saved, should find themselves lingering together around a grave just filled, to say to each other, "We are not strangers; though, till now, we never saw each other's faces: for we have all gained the light of life from him."

Of course, he lost nothing in lighting these different torches. That one pound of his has gained ten pounds.

Ten times one are ten!

Let me carry along the line of this fancy a little farther, and suppose, that, three or four years after that grave had closed on him, these ten friends should meet again together in any turn of Providence. Suppose that with the enthusiasm and energy of life new roused, as these years passed

by, they had tried to light other torches of life. They have done to others what he whom they loved did for them. What they took from the fountain of life, they had given in turn. Dealing with children, with servants, with strangers needing friends, with friends needing comfort, with the sick, with the poor, with every one in their circle in short, they had been striving to make it clear that a divine life was possible; nay, was essential. They had been lifting up, under-propping, inspiring; they had been suggesting comfort, giving strength, leading to the light of life, and leaving those whom they led, to be sunned and ripened in its beams. Suppose that ten such converts to a living gospel had so given its blessing, each to those around him; that each of them had, in the time I named, gained other ten to the company of those who live for God, and not for man; who have tried the great experiment, and found it succeed; who from the Lord Jesus have caught the electricity of his life.

No one of the ten has lost any of his own new life by thus quickening it in others. No: one gains, not loses, in such transfers. The law holds good out of which their own faith was born; and from the magic of the single, pure, true life which first touched them, this is the increase. Ten times one were ten; ten times ten are now a hundred. The influence which radiated from him alone extends so fast, so far!

I say, that Jesus, when he gave to us the life which holds us up in temptation, cheers us in sickness, guides us in darkness, makes us brave when we die; and, so much more, which gives us all our hope and all our courage when we see our friends passing away, — a valley so much darker for us than any through which we ourselves pass, — I say, that, when Jesus gave us the life of life thus, he expected, and he demanded, that we should give to

others its blessed influence, as from him we receive. His meaning for the world is, that the kingdom shall grow, just as a plant throws its seed, — a thousand seeds for one seed, each new seed bearing a thousand more in its turn. Now he calls it the lighting a fire, which is to light yet other fires; now it is the fermentation of leaven, from which yet other leaven is to catch its fermentation. So that in his spirit, whenever the world should receive it, my little parable would not stop with "Ten times one are ten;" nor yet again with "Ten times ten are one hundred:" but each of the hundred, carrying further the fire, would see it burning at least tenfold as widely, — and each of the thousand, thus warmed, would see his pound become ten pounds; and each of the ten thousand, so born to life, would see ten spiritual children born into the kingdom, in answer to his prayers; and each of the hundred thousand, thus calling upon Christ, would see ten waiting lives leavened, and quickened, by the leaven he could lend to them; and each of that million men, women, and children, thus drinking immortality, would call ten other thirsty souls to its fountain; and each of the ten million, thus made alive, would scatter seed on the waiting earth, which should bring forth tenfold, at the very least, beneath the showers of grace; and, of that harvest of a hundred million believers, each would find, and each would lead in, ten stray sheep from the highlands, if, indeed, there were at any moment, on God's earth, a thousand million of his children to be thus called in.

That is his system for the salvation of the world; and that, if my parable were true, would be done in ten steps only from the beginning; and, if my estimate of time were true, it would be done in about thirty years, — the lifetime of one generation of men.

But this supposes, that, whoever gains comfort, blessing,

wisdom, or life, from Christianity, tries to carry it farther, — that he invests his pound that it may become ten pounds.

If he keep it to himself, if he hide it in a napkin, there is no such harvest for the angels to rejoice in. Once one is one eternally. And though *one* have the tongues of angels; and though *one* have the gift of prophecy, and understands all mystery and all knowledge; and though *one* have all faith, so that one can remove mountains; still, if *one* do not try to teach what he learns, to give where he takes, to feed where he is fed, — if *one* have not charity, it is nothing.

Now, in this work of kindling the fires of others' hearts, we Unitarians have the widest duty conceivable. Not simply that we hold dear that statement of Christianity which is consistent within itself, — easily preached and easily received. Every branch of the church would say that; and we are, perhaps, in danger of saying it too proudly. But rather because we and those of our school hold that all living men and women *may* be lifted to higher life by true religion. We do not understand that there is any handful of the elect only who can receive it; but that, when God's purposes are fully accomplished, every human being will find out that he is child of God, and will claim the privilege of childhood. We work literally, that at the name of Jesus *every* knee may bow, and *every* tongue confess him to be the Lord, — to the glory of God, the Father. When we pray for this, we do not mean (by a sad ellipsis) every knee that is foreordained to bow; we do not mean every tongue, that has been specially favored, shall confess. We understand literally, that God means to call every wanderer home. He has given us the torches of light and heat with which we have been blessed, ex-

pecting *literally* that we are to light up every home with them, as we go out to preach the gospel to *every* creature. And those who work under another hypothesis, cannot get, from any nicety of that metaphysics, the confident ardor which we gain from our notion of this fatherly purpose of our God. If I call into a mission-school a hundred ragged and destitute children, perfectly certain that to each heart there the gospel has an avenue, if we can find it, — I and those with me must labor to find it, with cheerfulness, heartiness, and joy, impossible to the man who in his heart believes that all those children are depraved in their very essence, and that a certain defined part of them only can by any possibility be new-born. Here is the essential reason why, to all Christians who believe that God wants the whole of mankind lifted up to him, the missionary work is given first of all. And of all of these, we, who hold this certainty first in our theology, ought to be especially the missionary leaders.

At the present moment, this country is calling on us by every voice to take up this duty more eagerly. It is not merely the leaders of other views of religion who point at us either in compassion or in scorn; who say that we let the rest of the world go its own way, if we can only suit ourselves with our religion. Outside of them, and of vastly more importance, is a demand which comes from the eager necessities of hearts that must be fed. The whole current of literature, as everybody admits, some in joy and some in sorrow, has, for a quarter of a century, drifted in the direction of a Liberal theology. The whole current of democratic principles in government again directs those minds, which are educated in America, in the same direction. If they think for themselves in politics, they will inevitably do so in religion. The immense extension of education again directs men the same way. "You teach

us to read: we will read every thing. You teach us to search: we will search to the bottom. You teach us to argue: do not wonder if we do argue." That is their cry. Once more: the longing necessity which this country has, in *all* its work, for more *men* who are *men*, for more life than it can find, compels it, unconsciously, to drink in that religion which seeks to inspirit the whole of life, and which seeks to enliven every human being. The religion of a country which has such mountains to be lifted, as we have, must be of the highest hope, and the most intense faith. It must be a religion which welcomes and consecrates the energies of Monday, as completely as the communion and sentiment of Sunday. It must be a religion which a man can carry with him into the wilderness, and upon the prairie, and which does not, in any of its dreams, think more highly of the closet-saint, than of the faithful laborer of most active life. Yet again,—nor do I think this a slight cause,—for half a century, a Liberal religion has been distinctly organized here in Massachusetts, as a dominant body; they say at a distance, as the dominant body. For nothing is more common at the West and South, than the statement, that the men of Massachusetts are all Unitarians; Andover and Amherst not succeeding in distinguishing themselves, at that distance, from the lights longer known, of Cambridge and of Boston; the government of Schenectady College, prohibiting Dr. Huntington from addressing their students, because they could not attempt to draw the line between him and Mr. Parker. For once, I say, a liberal organization of churches, of schools of learning, of other institutions, has existed long enough here to be judged by its fruits. And, on the whole, this land has seen that those fruits were not fire and brimstone; they were not dust and ashes. There is not so much atheism or infidelity this day in Unitarian

Massachusetts, as there is in Presbyterian Scotland ; there is not so much drunkenness, there is not so much licentiousness, there is not so much — if you will give me the paradox — vital irreligion. Now, this nation knows that that is so ; and in face, therefore, of the steady, eager, urgent plea of the Orthodox pulpits, which invite this nation to believe that in the doctrine of Unitarians is every deadly sin, the nation shakes its head, and believes no such thing.

Of all this, and of a world of other such causes, the consequence is, that the whole of this country, especially of its newer sections, is set adrift toward Liberal views of religion. Of course, it makes one steady, eager demand for statement of the systems of a Liberal religion. This is a demand which is made so loudly and so steadily, that we to whom it comes may well tremble as we ask how we are to meet it. For we have to confess, that in showing what is the religion of active life, — the religion of the workshop, the counting-room, and the schoolhouse, — in granting to those walks of labor the same consecration which belongs to the pulpit, we have failed to bring up in our own bodies any thing like that force in a Christian ministry which shall answer the demand made for the extension of a simple Christianity. If San Francisco wants an able minister, we can only transfer to her one whom Boston does not know how to spare. It is only by the whole-souled recruits God is pleased to send us from the Orthodox pulpits, that we pretend to keep the line of our ministry whole. And I make this confession, that I may say, that, as I see society, I know no walk in which a young man may invest his life, where men are in such demand, — if only they be men, — as in this ministry of ours. I wish to God that this dear church of ours had furnished to this work of the ministry a hundred men

where it has furnished one ; and I believe, that, at this moment, the chief drawback on the firm, devout organization of the floating, uncertain, unsustained elements of religious life which cannot stand Calvinism, and which Calvinism is trying to drive into infidelity, — the chief difficulty in organizing this into sound, godly, religious communities, able themselves to lift up such as have fallen down, and to carry the gospel to the poor, is the want at this moment of men *who are men* in the Liberal ministry.

This want is none the less, because, in fact, every church organization is so much more generous and liberal than it was twenty years ago. Thank God that they are, and thank them ! But not for that can any man relax his efforts for the extension everywhere of the liberty in which Christ has made us free. Pause for a moment to see the practical effect of this increased liberalism in the churches. I have at this moment fifty, and, I suppose, a hundred, old parishioners of mine, who, having removed to Western towns where is no service of any Liberal Church, have, as they should, joined with those churches that are creed-bound. They have wished to unite in the Lord's Supper ; but they have told the pastors of those churches that they could not assent to a Trinitarian covenant. They have been told in reply, that this is quite unnecessary ; have been begged to unite with the church because they loved the Lord ; and the covenant has been wholly set aside. Let us do all honor to this generosity. Certainly it is advance in the right way. But in the very fact, that it stops just where it does, is a very curious and signal check on the propagation of Liberal views. Orthodoxy is quite willing to strengthen its churches by such courteous introduction of laymen who are of high character in the community, and known as Christians among all men. But how about its pulpit ? Suppose any minister holding such

views as theirs proposes to preach for Orthodoxy: the whole system of Orthodoxy compels a refusal. It has room enough for our laymen: it has no room for our clergy. It is willing to take our fruits; but it is not, of course, willing to plant our seed. There is just the same check on the liberality which makes the Episcopal churches so attractive. It is quite true, that a conscientious Unitarian can any day be confirmed in an Episcopal church. It is quite true, that the Episcopal churches are half full of Unitarians. It is not a month since I had a letter from a distinguished member of the Episcopal clergy, in which he said he had never seen how any conservative Unitarian should hesitate a moment, although retaining his Unitarian theology, to join the Episcopal Church. All that may be true; but, when the conservative Unitarian wishes to preach in the Episcopal Church, he finds, as with Orthodoxy, that there is one *public* doctrine, and one only. The *preacher* must assent to distinctions much more nicely drawn than the layman. The Church cannot proclaim, from its pulpit, doctrines which her liberality may permit her to tolerate in her pews.

In one word, if we wish anybody to extend our views of life and of God, we must do it for ourselves. To an awakened country, clamoring everywhere that it needs life more abundantly, and that in the old forms and the old formulas it does not find it, *we* must make the answer. Indeed, we have planted the seed: we are responsible in the day of harvest that there shall be some reaping done. For fifty years, these Unitarian churches of Massachusetts have been laboring to break in on the compacted system of theology, which, under the inadequate name of Presbyterianism, had got the dominion of this country. Allied with a thousand other agencies of God, they see, this day, the success of that endeavor. From a compacted system of

dogmatics, they see everywhere through this land people coming out, and asking for life. From the hosts of European emigrants again, once Roman Catholics, or, on the other side, infidels, they see people coming out, who also are asking for life. In bringing about that cry, these churches have been at work for half a century. They owe it to God that they answer the cry, now it is uttered. I do but state very simply the impression which my visit to the West forced on me last year, when I say, that if we mean to have any religion, enlivening the quest for gain of that amazing physical life, it is to be a Liberal religion, led by our leaders, taught by our books, inspired by our ideas. I repeat only what men of every stamp virtually said to me. I saw myself, that, in such a city as Milwaukee, the Unitarian preacher takes a position of respect wholly unjustified by the size of his congregation; because all men there knew that he represented the central and dominant sentiment of that region, though it had not found ecclesiastical expression, and though many of them prayed God most eagerly that it never might find it. I saw at their convention strong men, the strongest, who had just stepped out from this or that Orthodox order of belief into our broader fellowship; and with this distinction to be borne always in mind, that, when they left their old places in the classification of the church, their congregations followed them. I was besieged every hour when I was there, — so was every clergyman at that conference, — with the request that we would go here, there, or there, to address the people, on Monday, Tuesday, or any day, if not on Sunday. Evident indeed, on every side, that the gospel is still to be extended by preaching as it was in the beginning, and that the companies of hearers are limited only by the number of those who are to proclaim.

To the purposes of the Unitarian Association — the missionary body which undertakes this preaching of the gospel — we ask you to-day to contribute. Let me frankly say, we ask you to contribute largely. For we do not ask simply such gifts as you can give without knowing it; but for such a measure of sacrifice as you shall not be ashamed to think of as a sacrifice of some personal gratification in the cause of the living God, — such a sacrifice as shall pinch you in your personal expenses every day. . . .

[We omit the close of this sermon, because it related chiefly to the immediate charity-relations of the church to which it was addressed, and to other circumstances which have not a general interest to our readers.]

GOING WEST.

(A LETTER AND ANSWER.)

DEAR SIR, — I would trespass upon your time a little; but the reason why, you will see, and no doubt appreciate.

I have an urgent invitation to settle in the ministry in Ohio. I am an entire stranger in the vicinity. Personally, I know nothing of it; and have only a most general idea of the West in any capacity. I am Eastern by birth and education. I graduated at the Divinity School in Cambridge.

Now, *any* information you can give me will be most gratefully accepted. How shall I best gain the hearts of the people; habits of life, &c.; pulpit and parochial services; education and reforms in their varied aspects? By

“habits of life,” I mean *physical*. Ought preaching in such a place to be somewhat doctrinal? These questions will indicate the information I feel I need; and whatever you may be pleased to communicate will be thankfully received.

The chief reason why I think of leaving here is because I think that field has stronger claims than this.

At your earliest leisure, I shall be pleased to hear from you; and you will lay under great obligations

Yours very respectfully.

ANSWER.

MY DEAR SIR, — You ask me for advice in regard to the West and Western ministers. I will, therefore, suggest a few points as they occur to me.

1. The reason why some of our Eastern ministers should go West is the same as that which induces a housekeeper when making bread, to stir the yeast through the flour. It is well to distribute the leaven throughout the meal till the whole is leavened. If the yeast is all kept in and about Boston, this part of the loaf is made too light; the rest remains too heavy. If, instead of twenty Unitarian churches in Boston, we had only five; and if the other fifteen could be transported bodily (meeting-house, minister, and congregation), and set down in fifteen places where now we have none, — there would be a great gain to the cause of Liberal Christianity. Suppose, for example, that we keep in Boston these five: —

Dr. Gannett’s Church and Society.

South Congregational	Mr. Hale.
Bulfinch Place	Mr. Alger.
Church of Disciples	Mr. Clarke.
Warren-street Chapel	Mr. Barnard.

And then suppose that the rest were distributed in some such way as this :—

First Church, Rufus Ellis	New Haven, Conn.
Second Church, Chandler Robbins .	Pittsburg, Pa.
Brattle Street, Dr. Lothrop . . .	Richmond, Va.
New North Church	Newark, N.J.
New South Church, Dr. Dewey . .	Cleveland, O.
West Church, Mr. Bartol	Columbus, O.
Hawes Place, Mr. Dawes	Nashville, Tenn.
&c., &c., &c.	

With what new zeal both ministers and churches would be inspired! Now that they are together, they struggle to get apart; but, if once separated, they would struggle to come together again. They would find their sympathies for each other wonderfully increased. Surrounded by Orthodox sects, they would see more clearly the value of their own opinions. What zeal, what interest, what living faith, they would develop! Each of these churches would be a city set on a hill. To be sure, we should not like to lose all these dear brethren and friends from our midst; but, if we only consider the good of the cause, such a movement of population would be very desirable.

2. As to the *sort* of minister wanted in the West, we merely say, that there, as here, they want the very best kind. A man who makes no mark in Boston will make none in Chicago. A man who makes a mark in New York will make a mark in New Orleans. Abler men are needed there than here; for here the church machine is built, and only has to be kept going: there it has to be built, and to be kept going too. To play an organ well requires taste and skill; but to *build* an organ, and play it too, requires more. Here people go to church from habit, from conviction, from example: there they must be attracted and interested.

3. Avoid "fever and ague."

4. Take no medicine.

5. Lay your plans for years, not for weeks and months only. If you do not expect to remain in the West a year, work nevertheless as though you intended to remain for twenty. Living from hand to mouth is the ruin of a minister.

6. Pastoral work is that which tells. If a church is to be built up strong, united, active, it is by action on individuals, not upon congregations. Preaching is their baptism: pastoral work is their confirmation. The ceremony of confirmation, in the Episcopal Church, is only the outward sign of a great reality: the reality is the change by which a hearer of the word is changed into a doer.

7. Extempore preaching is the most effective; but it is vastly the most difficult. To talk fluently, uttering commonplaces, is easy enough; but this is not extempore preaching. But one should patiently cultivate the power of thinking without a pen in his hand. One should learn to think out a consecutive train of thought when walking and riding; to keep on the watch for facts, illustrations, arguments, happy expressions; to be always at work collecting, digesting, arranging the material for sermons. Only so can an extempore speaker be formed.

8. It is the *writing* which kills. Stooping over a desk, hour after hour, in close, hot rooms,—this is the death of many a minister. The *sword* has slain its thousands; the *pen*, its ten thousands; and the *needle*, its hundred thousands.

9. Do not be afraid of the Orthodox, nor ever complain of being persecuted. Persecution, in our days, is a joke. The man who tries to persecute, always has the worst of it. I never feel ashamed of being a Unitarian, except when I hear Unitarians complain of being persecuted,—perhaps

because the Orthodox minister will not exchange with them, or because he calls them Infidels or Deists. Go your way: it is not worth while to turn your head for such trifles as these. The work is great and large, and the laborers are few. We are separated on the wall, one far from another. Why trouble yourselves to leave the work, and fight with Sanballat and Tobiah? Our God shall fight for us.

10. Preaching should always be doctrinal, seldom controversial. Your controversy is with the pews, not with the minister over the way. Make Christians out of your hearers: better Christians than he makes out of his. That is the only unanswerable reply to his objections.

11. Let negations be for the sake of subsequent affirmation. Do not let denying end in denial: but always pass on to something positive.

12. Remember the end. — *respice finem*. The end of Christian preaching is to make men abound in hope through the power of the Holy Ghost. It is not to make them abound in opinions through the power of argument, nor to abound in anxiety through the power of the law, nor to abound in self-satisfaction through the power of rhetorical flatteries; but it is to make them abound in hope through the power of the Holy Ghost. It is to bring them to God, and make them feel his divine nearness; to lift them out of darkness into light, — enable them to feel their sins forgiven, and their hearts full of peace and joy.

13. Treat reforms frankly and kindly in the pulpit as you would in the parlor. Do not be savage to show your independence. Regard those who differ from you as your friends: and talk to them in that way, not as opponents to be refuted and put down.

If these suggestions can help you, you are welcome to them.

From your friend.

HINDOO MISSION.

CALCUTTA, Feb. 22, 1860.

DEAR BROTHER — To-day is Washington's birthday. How much more I think of it than I should if I were in Boston ! Indeed, there is no way to learn that one has a country like getting exiled. Just five years ago, within a day or two, I became a pilgrim from, but all the *less* a stranger to, my native soil. I love it five times more than I then did : thoughtfully, even tearfully, I say it. I cannot explain it to you, for I cannot to myself, how I have come to regard my birth-land more and more, year by year, as a person, and with a regard which I bear to a mother. I cannot resist the feeling, which grows on me, that my country has a soul, a will, a heart, a mind, of her own. Feeling this as never before, I say to her, — with prayer to Him who seems to make her one temple of his spirit, and to give her one conscious being, one walking, erect soul, one working will, — “ Mother, to thine own self be true : thou canst not then be false to any man.” When I see how young a mother she is, I cannot but regard with tenderness, amounting to filial worship, her present deep anxieties. My mind has for some ten years past longed to see a new appeal to our mother regarding slavery. One appeal that has not yet been tried is the English one, — the golden candlestick, the silver lamp, of sacrifice. Why not try its power ? Why not have one per cent a year of the income of each State laid annually aside ; not to purchase slaves, nor to purchase any thing, but to lie in the hands of its *ex-officio* trustee, the State Governor, ready to be joined to the annual contribution from each and all the other States, until, in five years or more, a *bonus* is ready,

— strictly and simply a bonus, a *gift*, — to any slave State, for the day she shall banish slavery from her borders for ever, and join the free States in heartily upholding freedom? My native State of Maryland would take the ten-million bonus in five years from this time, so I believe, if 'twere only to clear the railroad debt which now paralyzes her industry. Kentucky would follow, or even precede her. Thus would the sticks break, one by one. Every five years might add a free State for the help of those behind.

We have a great man now in India (the Rt. Hon. James Wilson), who has come to use that power of God unto India's salvation which money stands for, and of which I have just spoken. Wilson is a king in his own line. His presence is commanding, and his mission just now engrosses the minds of all who care for India. With some fear of making my letter too long, I shall waive all other topics to-day for that of Wilson's mission. I will give you some extracts from his great exposition of Indian affairs, — the *Indian status*. On Saturday last, among other things, I heard him say, —

“ I have travelled from Calcutta to Lahore, and from Lahore back to Calcutta. I have visited every town and city of importance over that extensive tract. I have had the advantage, and a rare one I must acknowledge it to have been, of freely discussing all matters of public interest with the civil servants of the crown at every station. At every important town, I have had free intercourse, in public and in private, with the native merchants and bankers ; and of these I will say, that in enterprise, in knowledge and sagacity, they would well compare with some of the most enlightened classes in Europe. The impression produced upon my mind with regard to the resources of the country, and the capacity of the people to develop them, was most favorable. A richer soil, a finer climate, a more industrious, active, and frugal, and, I will add, docile population, it would

be difficult to find anywhere. Sir, it would be difficult to imagine any thing more intensely interesting. I have seen many European countries; but I have seen none at once so striking, so wonderful, so interesting. The nearest comparison I could make would be a Belgium upon an immensely enlarged scale. You have the same ancient, magnificent cities, with their narrow streets, their thronged population, their splendid public buildings, the relics of decayed dynasties, and the active bustle of trade at every corner: but what is more important, and more to our present purpose, you have the same expansive plains, with huge mountains in the far distance, large rivers, and magnificent canals irrigating the countries; the same careful husbandry, with cultivation up to the roadside; and the same teeming population, all bent on active and profitable pursuits. You have the same thrifty and economical habits. Sir, I am told that all these symptoms have increased since the mutiny. Considering what we had before been told of India, I must say, that the impression produced on my mind, both from what I saw, and what I heard in conversation, was as if the people of all classes had been roused into a new activity by the great crisis which shook the whole country. On all hands I was told by European officers, that the change since the mutiny was so great, that people seemed as if they had been awakened from a state of lethargy to a state of intense activity; that the whole character and tone of the people was so much altered for the better, since the signal proofs they had received, first of our power, and next of our justice, moderation, and magnanimity, that those who had been absent but for a short time could hardly be fair judges of the present state of India. Such was the change, I must think: so it appeared to my mind. I never saw greater signs of industrial vitality, all full of promise for the future prosperity of India. When I had the good fortune, as Secretary to the India Board, in 1849, to pass the two first bills through Parliament for railways in India, I was told, and that by those who had long experience in India, that the natives would not use them. We have only, on this side of India, two extensive pieces of line open, — from here to Raneegunge, and from Allahabad to Cawnpore. Those who have seen the

rush of third-class passengers on a holiday in Belgium, can, from that, form some idea of the use made of these lines by railways. What we require is the completion of these lines at any cost, but quickly, and we shall see a result for which the most sanguine is not prepared.

“But, sir, there is another element of secure prosperity which India especially enjoys. Almost every thing she produces is in constant and boundless demand in Europe; and almost every article of importance required in Europe is to be found increasing in India, — so varied are her products. Sir, in this fact there is great security for the future. Let cultivation be extended and improved ever so much, there is no fear of the want of a market. But let me appeal from mere opinions to facts, to show the condition in which India is now placed. Sir, it is undoubted, that, at the present time, India enjoys a prosperity far beyond comparison with any former times; and what is most satisfactory is, that the evidences of that prosperity have been for some years past steady and accumulative. It is not, sir, a mere transitory excitement. As proof of this, sir, let me refer to our exports and imports.”

[For these, see the speech *in extenso*; which will, of course, find its way into our American papers.]

“England does not, and never has exacted tribute from India. Every rupee of taxes raised in India is devoted strictly to Indian purposes. If England expects or desires advantage from India, it is only in a way entirely consistent with the true interests of India: it is by a reciprocal change of products, which constitutes that commerce which I have shown you has showered so many blessings on India, to the full, I admit, reciprocated by England.”

“I believe it to be undoubted, that India is, and will remain, the lightest-taxed country in the world, in proportion to the good government which it enjoys.”

“Sir, there never was before a period at which I believe the army could with perfect security be so much reduced, if we only can dispense with whatever may yet be doubtful among our

native troops. Our frontiers are now all defined, and of themselves, with slight exception, offer a natural barrier. The native States within India are not only on the best terms with us, but their interests are so much now bound up with our own, that we have perfect security there. The people themselves are peaceful and tranquil, and only wish to be permitted to follow their callings in security. They have learned a terrible lesson from the anarchy which prevailed, wherever, for however short a time, British authority was suspended. And, sir, the Beggar Army, which so long has been our real danger in India; which so long has been, if not a standing menace, at least a standing source of apprehension to our farthest-seeing statesmen, — has at last dissolved itself. An army perverted and spoiled by indulgence inconsistent with discipline; a close body, self-secured by the men themselves, with brothers and cousins and relatives, the danger of which many underrated, our none had the boldness to incur the risk of dealing with, — that army has disappeared, and is blotted out. Sir, this Frankenstein, which at one time was only alluded to in hated breath and in a whisper, when it was discussed, has committed suicide, and can be spoken of openly, and all its errors exposed. I hope the example it has set, the experience it has given us, will never be forgotten. . . . Sir, in England there is more real government than in any country in the world; but there is no country where the central authority and control of the government itself is so strong. And, sir, I will add, that it will be in vain that we make improvements and reforms in our finances, if administrative reforms do not take place. You must rely upon a sound system, if you will have permanency, and not upon any individual, especially in a country where individuals change so rapidly."

I must not detain you with comments on this speech, full of wisdom and strength and *religion* for India, — of that religion which binds up the broken; yea, binds man to man, and all to God and duty. Let me only say, that a crowded Council Hall of Hindoos and Parsees and Eu-

Europeans — merchants, lawyers, doctors, and divines — seemed to rise up after that speech (of three and a half hours), and bless the speaker's wisdom and most helpful strength. May God raise up even better strength and wisdom among the princes of thought and power in my own land! and, according to our ability, may you and I and the American Unitarian Association be found faithful! God be merciful unto us and bless us, one and all! Amen.

Yours,

DALL.

P.S. — (1.) I do *not* yet hear definitely and finally of Charles Cress coming to join me in labor for the heathen at Calcutta. (2.) Last Thursday night, I had a social discussion, as to Trinity and Unity, with and before a parlor-full of Europeans and Americans (seven men, five women), two or three of us only being Unitarians; when they, with one or two exceptions, ended with affirming Jesus to be *the Father*. Three or four of the parties used pen, ink, and paper. We hope the press is on the way; or, better still, the money for our printing-land. All goes on as usual. — Sunday-services, and daily letters and callers.

MR. DALL'S NARRATIVE.

*Given to the Committee on the first Sunday in August, 1859,
and only now getting printed.*

GENTLEMEN OF THE COMMITTEE, FRIENDS AND BRETHREN. — Here is our Eighth Half-yearly Report. The work done is small as the opportunity is great. Still God offers us the heathen for our inheritance. Still Jesus Christ calls us to follow him in the regeneration of man. We are slowly moving in the channel of Divine Providence; we are working with the Father and the Son in

the holy life ; we know, therefore, that mighty results must follow these feeble beginnings. The signs are ripe for a new development of the hitherto quiescent forces of our church. Now, as in the apostolic days, organization and a wisely devout spirit of enterprise invite all true believers to confer their own best blessings on men, in God's name. If we have ever yielded to the fearful counsels of timid conservatism and local self-satisfaction, God grant that we do so no more ! The day is come for us to prove our faith in the unity of God by an evangelical obedience to our Master's faith in the unity of man. The natural brotherhood of men is the great principle, the pivotal idea, upon which our Lord's Church of the *Unity*, in England and America, in Europe, India, and Australia, must revolve. Of this must come the organization of humanity, under Jesus as its Head ; of the church militant, under him whom *worth* has made its Captain in godliness, and its Leader to full victory over sin. Be it now our working-prayer to the All-Father, " Thy will be done *on earth* as it is in heaven."

The world is heathen yet. Only a small portion of the earth is confessedly our Lord's. Not in any part of the earth is there so vast an opportunity for the spread of gospel-truth among the heathen as in India. Here we may work side by side with brethren of various Christian persuasions, aided by the press, the post-office, the railway, and by British Christian law. Others are largely outstripping us in practical endeavors to accomplish that unity which is our proclamation, our boast, and our song, and waits to be our salvation. The time is come, when to live, and be a church, we *must* make this oneness of all men in Christ our joint-work, our common sacrifice, our proper mission. I offer you a few facts in testimony to our own personal share and hope in this work.

1. OUR MISSION-ROOM continues its usual business of daily and sabbath ministrations. (1.) Our *daily* morning service of Bible-reading and prayer, open to all, is attended only by the four persons who reside at the rooms; yet Hindoo young men come to ask religious direction almost every evening. (2.) The number of persons attending on our public worship in Calcutta on Sunday has fallen off from a hundred and fifteen to a hundred and two. This is perhaps accounted for by the break in our services, occasioned by the six weeks' absence of Mr. Dall in Madras during this term. Several of our friends having left the city, and partly on account of the extreme heat, the Committee suspended the services of the Mission-room for those six weeks. (3.) Death has also removed several from among us: the wife of one of our earliest and still of our best friends was called to the Father on the 10th February, leaving seven children to mourn one of the kindest of English mothers. These seven are near the pastor, and under careful instruction. Mr. O. B. Everett, a friend to our cause, died on the 28th of June; and the wife of one of our native Christian members, Mr. G. C. Dey, on the 9th of January, after protracted illness. (4.) A few persons, who were decided Unitarians (like Mr. Adolf Seeman, of Hanover), have been on their way to other cities, and able to remain with us only one or two Sundays; others (as the masters of ships) have been with us but a few Sundays, and were again at sea. Of such chiefly, twenty-one names have been added to our welcome-book during the four and a half months of our Calcutta services (omitting May and part of June); and this has increased the welcomers to a hundred and ninety-three. There has been about the usual proportion (*viz.*, one-fourth respectively) of English, Americans, Eurasians, and Hindoos among the attendants. Of the last, seven hundred and seventy in all have come to

us; of whom about seven hundred have joined the Temperance movement. At least three times that number are reached by our public addresses in town and country, and by our continual lecture and tract distribution. The average Sunday attendance on Mr. Dall's teaching for the twenty Sundays of this term (not including the six Sundays in Southern India) is only twenty-three; though this is doubled when the week-day attendance for religious conversation is included. For the two previous half-years, the average sabbath attendance at our "upper room" was twenty-one and twenty-four. (5.) Of our issues from the press, No. 68 appeared in February, and No. 69 in June. The former was our Seventh Report, — three hundred and fifty copies; the latter was a Lecture to Students of Presidency College, and others who unite to form the British-India Society, and was entitled "A Plan of Life." About twelve hundred copies were gratuitously circulated through India, in the columns of the leading daily journal of Calcutta, — the "Englishman." A pamphlet edition of five hundred copies has also been largely called for and distributed. No single issue of our sixty-nine has been more promptly applied for than this. The pamphlet consists of twenty-nine duodecimo pages; so that the seventeen hundred copies would give forty-nine thousand three hundred pages. Its two leading topics are, The Right Employment of Sunday Hours, and Living in Time for Eternity. Of all our publications, but twelve have been reprints. Fifty-seven tracts, pamphlets, and lectures have come from the pen of the missionary: a good portion of their printing charges have been paid by Hindoo gentlemen. Besides these nine hundred thousand (916,950) pages, nearly a hundred articles have found circulation in Indian newspapers; and as many letters from India, about mission-work and experience, have been (partly) circulated in America

and elsewhere, in the "Quarterly Journal of the American Unitarian Association." A brief daily journal has been kept in India; so that of our more than four years' (1473 days') labor here, since the revival of the Mission (17th of June, 1855), there is not a day but has some minute to indicate precisely where and how it was spent. (6.) The regular study of Bengali and Sanscrit by Mr. Dall has filled two or three hours of nearly every day. He has lately read the Gospel of John in Bengali, and those of Mark and Luke in Sanscrit. Some of the South-Indian tongues, particularly Ooria and Tamil, have also been looked into. (7.) The Committee has continued its meetings after divine service on the first Sunday (noon) of each month. (8.) There has been a renewal of the request that Mr. Dall should visit the brethren in Australia. (9.) Written sermons have been continued as usual, and preached once a week to the Mission-room gathering.

FURTHER MISSIONARY LABORS IN ILLINOIS.

STEAMER "SAM. GATY," ILLINOIS RIVER,
April 17, 1860.

DEAR BROTHER,—I am on my return home from a missionary visit to Peoria, Pekin, and Tremont, in Peoria and Tazewell counties, after an absence of two weeks.

At Peoria, our friends have been without a minister, as you are aware, since 1858; and their church has been rented to the Presbyterians and Baptists. Recently they have had a visit from Rev. Mr. Ryder of Massachusetts, and were much cheered and encouraged by his presence and labors with them. They are not able, however, to raise a salary sufficient for the support of a minister with a

family; and are waiting, hoping that Providence will send them some young man of ability, who will see, in the *ultimate* prospects of the place, a sufficient inducement to come and labor with them on a small salary for a year or two, until a larger congregation can be gathered, the debts of the church paid off, and a better state of things be brought about. Considering that Peoria is a large and beautiful city, and that we have now a good church edifice and a band of tried and faithful friends there, this is not an unreasonable expectation. Dr. Eliot went to St. Louis, and my predecessor came to Alton, with fewer advantages and aids than such a young man would find at Peoria. Who is there that is willing and able to make some sacrifice at the beginning for the sake of this church? It must be a man of good pulpit abilities, and of affable and friendly manners, who will not suffer in comparison with the other clergymen of the place, several of whom are highly gifted men. On account of the advantages of a cultivated state of society, and the prominent position it affords in a wide field of usefulness, I trust some one will be found to cast his lot in this place, and labor on, with his hopes fixed, not on the immediate, but on the future harvest.

I preached a sabbath here in the Universalist Church, and visited a number of Unitarian families. Our friend Mr. Underhill has consolidated and assumed the debts of the church, keeps it in repair, and says it shall never go out of Unitarian hands.

My next visit was at Tremont, the former seat of Tazewell County. I preached here on Wednesday and Thursday evenings, in the Baptist Church, to full congregations. Our leading and active friend here is Mr. William Pettes, an intelligent and influential citizen; and he, with others of our faith, have deemed it best to form a union with our Universalist friends, and have engaged an excellent young

minister of that denomination (Rev. C. G. Howland) to preach to them one year. They have adopted the name of "THE LIBERAL CHRISTIAN CHURCH IN TREMONT, ILL.," and are holding their regular sabbath meetings in the Court House. The movement is proving so successful, that they have secured a lot for a church, and are preparing to build a neat and inexpensive edifice the present year. To accomplish this will tax their utmost energies; but they have so much true Christian zeal, that I think they will succeed. As they have not yet procured a suitable hymn-book for their worship, and are hoping for a gift of one from the Unitarian Association, I have ventured to encourage the expectation, that you will make them a present of two or three dozen of the Hymn-book compiled by yourself for the Church of the Disciples, including the Liturgy. *This is the book they want;* and its introduction by the gift of a couple of dozen will secure the purchase of others as their future needs shall require. I commend their request to the Association, on several grounds.

1. It will help a young and interesting society, in which our faith is deeply infused: and will tend to its preservation, and the attachment of its members to the Unitarian body.

2. It will help to revive our faith, and form of worship, a community where it once existed and had become extinct: and it will bring our Universalist brethren into fellowship and sympathy with us in the use of the worship and hymns common to our churches.

3. It will be a fair offset to the fact, that the new minister belongs to the Universalist communion; and he unites heartily in the desire, that this should be the hymn-book of the new church.

4. Mr. Howland is a young man of high Christian character, of good education, spiritual-minded, unassuming

in his manners; and his preaching and daily life among his parishioners are spoken of in the highest terms. He has not yet had much experience, is diffident, and needs our sympathy and encouragement. He loves the Unitarian denomination as he does his own; and it would be entirely proper to place his name, with the name of this new church, in our Year-book, or Register, of the denomination; although he will doubtless maintain his connection and fellowship with the Universalist body, according to his present intentions.

My visit at Tremont was at the invitation of Mr. Pettes, and was welcomed by all the society. He assured me that it had given them strength and encouragement. We had an excellent social meeting on Friday evening at the house of Mrs. Richmond, another of our old and tried Unitarian friends.

On Sunday, the 15th inst., I preached in the Universalist Church in Pekin to good congregations. The minister (Rev. J. H. Chapin) was with me in the evening. Although I had been announced in the papers and from his pulpit as the *Unitarian* minister of Alton, I was as kindly received, and listened to, as if I had been exclusively of the Universalist body. In the evening, I preached a distinctively Unitarian discourse, as I did also at Tremont and at Peoria; and had full assurance of the hearty response of the people.

Rev. Mr. Chapin is himself a man of Unitarian views, and habits of thought; and his sympathies embrace both denominations. He has also a high spirituality, and has done much to promote the movement in Tremont, which is now just ripening into a success.

I was glad to find the few Unitarian families of Pekin attending Mr. Chapin's church, and giving their support to his ministry. It was my privilege to be the guest of

some excellent Unitarian friends here, whose friendship and hospitality will be remembered with grateful affection as long as I live. Both from this place and from Tremont, we shall have delegations to the Western Conference at Quincy.

When I left home, I took with me a large carpet-bag full of Unitarian books, — Channing's Works, Memoirs, Eliot's Discourses, Peabody's Lectures, &c.; and disposed of every one.

I have procured also several subscribers to the "Monthly Journal," whose names I send on a separate sheet.

Hoping to meet you at the Western Conference in June, I subscribe myself

Your brother in Christ,

J. G. FORMAN.

HAS UNITARIANISM EVER CONVERTED A NATION OR COMMUNITY?

THE "New-York Observer" says that it has not. In an article which appeared some months since in that highly conservative journal; a journal in which Orthodox theology and slaveholding Christianity walk lovingly together; a journal which believes, that to love your neighbor as yourself is to make a slave of him, provided he has a black skin; a journal which believes that God prefers the man who sells babies to the man who doubts the Trinity, — we met with this remark:—

"We have yet to hear of the first island redeemed, the first community converted, the first church gathered, the first savage saved, by the teaching of Unitarian theology in any

part of the wide world. If such a curiosity is known, it would be worthy of record for the wonder of all time."

We have no doubt that it is strictly true, that the writer of this paragraph has never heard of any of these things; but, because he has not heard of them, it does not follow that they have not taken place. Let us see, however, if we cannot give him a little light upon this subject.

1. We shall say little of the conversions to Christianity in the first three centuries. The sermon of the Apostle Peter on the day of Pentecost is no doubt a strictly Unitarian discourse, both in what it says and what it omits to say. He calls Jesus a man: he does not call him God. He calls him a man approved of God by miracles which God did by him. He says that he was delivered by the counsel of God; that he was raised up by God, exalted by the right hand of God, and received from the Father the promise of the Holy Spirit. Peter does not say any thing about the Trinity. He does not say that "Christ, as the Second Person in the Godhead, received from the First Person the promise of the Third Person, and has shed abroad this Third Person upon them." The conclusion of the whole matter with him is this fundamental doctrine,—that God has *made* Jesus Lord and Christ. He does not say, "Therefore let all the house of Israel know assuredly, that the Jesus whom ye have crucified is God the Son, the Second Person of the Trinity."

The first three thousand persons, therefore, ever converted to Christianity, were converted by a strictly Unitarian sermon. Nor is there the trace of a Trinity to be found in any of the other apostolic discourses in the book of Acts.

It is also historically certain, that down to the time of the council of Nice, A.D. 325, the prevailing doctrine in the church was some form of subordination. The Son

was considered inferior to the Father ; which is, of course, a form of Unitarianism. Consequently, all the conversions made during the first three centuries were made by a church which was essentially Unitarian.

But as this matter of the opinions of the early church in regard to the Trinity is still a subject of discussion, we shall not lay stress, one way or the other, on the conversions to Christianity from Heathen nations during the first three centuries. Yet even the "New-York Observer" must admit, that there was no strict Trinitarian belief in the church at that time ; and that, therefore, those conversions could not have been made by Trinitarians.

2. It is, however, certain, though the "New-York Observer" has yet to hear of it, that nearly all of the German nations, our ancestors, were converted to Christianity by Unitarian missionaries. The Goths were converted first, some of them even before the council of Nice ; and one of their bishops was present at that council. The first translation of the Bible into any German language was made by the Unitarian Ulphilas, about the year 360. Of him Murdock says, "He was a man of talents and learning, an Arian (at least, in the latter part of his life), and possessed vast and salutary influence among the Goths in Dacia, Moesia, and Thrace. He was at the Arian synod of Constantinople in the year 359, and was twice sent on embassies by the nation to the imperial court. He translated the whole Bible, except the Books of Kings ; which he omitted, lest the history of Jewish wars should inflame the Gothic love for carnage, already too great." Ulphilas died A.D. 388, in Constantinople, "deeply pained," says Hase ("Kirchengeschichte," § 153), "at the decline of his faith. But, by means of the German gospel proceeding from him, the other German nations retained the Arian faith, which the Visigoths carried to Spain ; the Ostro-

goths, to Italy; and the Vandals, to Africa. The most of the Burgundians followed the same example, after a transient interest in Catholicism." The Franks were almost the only German nation who were converted by the Catholic Church; and they, being Trinitarians, conquered the Arian nations, and converted them by the sword to the Trinity. The Lombards in Italy, converted afterwards, were also Arians; but the Anglo-Saxons, who were not converted till the middle of the seventh century, were converted by Roman monks, and consequently became Trinitarians.

It will be seen, therefore, that the majority of the German races were converted to Christianity by Unitarian missionaries, and that the first translation of the Bible into any German language was by a Unitarian. When, therefore, the "New-York Observer" says that it has never heard of any community converted by Unitarians, it merely exposes its own ignorance of church history. Milman, a writer whose work is tolerably accessible, says, "Among the Barbaric conquerors was the stronghold of Arianism. While it was gradually repudiated by the Romans both in the East and in the West, it raised its head, and obtained a superiority which it had never before attained, in Italy and Spain. Whether more congenial to the simplicity of the Barbaric mind, or in some respects cherished on one side by the conqueror as a proud distinction, more cordially detested by the Roman population as the creed of their barbarous masters, Arianism appeared almost to make common cause with the Teutonic invaders, and only fell with the Gothic monarchies in Italy and in Spain."

3. As the "New-York Observer" has never heard of the conversion of the Goths, the Vandals, the Suevi, the Burgundians, and the Lombards, by Unitarians, it can hardly be expected to have heard of the conversion of the Persian Empire and of other Asiatic nations by Unitarians.

rianism, under the name of Nestorians. Nestor was Bishop of Constantinople, A.D. 428; and refused to call the Virgin Mary, mother of God. He declared Christ to be a man who was joined with God, and with whom God dwelt ("Gieseler," § 86). Nestor learned his theology from Theodore of Mopsuestia, whose doctrine was a very apparent Unitarianism. Baur, in his work on the Trinity, speaks thus of the theology of Theodore: "The foundation of his theology was the independent human soul of Christ. He argued that Christ must be considered as a real man in soul as well as body, or he could not have suffered, prayed, received the divine help, increased in knowledge, been tempted, and resisted temptation. His divinity was this, — that he was in moral union with God. It was not a substantial union, but a union of thought, affection, and action. His favorite illustration of the union of the two natures in Christ was taken from the union of man and woman in marriage, not personal, but moral." (See Baur: "Christian Doctrine of the Trinity," vol. i. p. 706.) The Nestorians in Persia translated and circulated the writings of Theodore.

These Unitarian views were taught in the fifth century by the theological school at Edessa, where the Persian clergy were educated. The whole Persian Church became Nestorian, and separated from the churches of the Roman Empire. From hence they spread themselves all over Asia, reaching even to China, in the seventh century. Abbe Huc, in his work on China, describes at great length an inscribed plate, found by the Jesuits in the seventeenth century, and which proved to be one deposited by the Nestorians in the seventh century, on occasion of building a church. The inscription upon it is in very ancient Syriac, and proves that, at that very early period, their missionaries had already made very extensive conversions in China.

They had spread themselves from Persia into Armenia, Arabia, Syria, and India. These Nestorian churches are still found all over Asia, and have founded schools and hospitals everywhere.

When, therefore, the "Observer" says, that it is yet to hear of the first community converted by the Unitarians, we reply, that, in that case, it is yet to hear who it was that converted the greatest part of the nations of Europe and the races of Asia.

Either it has never heard of Arian and Nestorian missions, or it does not know that the theology of these missionaries was a form of Unitarianism.

MANSEL'S LIMITS OF RELIGIOUS THOUGHT.

WE have noticed this book already, though briefly; but we think it deserves another notice. It is a desperate attempt to save Orthodox doctrines from the objections of reason, not by replying to those objections and pointing out their fallacy, but by showing that similar objections can be brought against all religious belief. For example, when reason objects to the Trinity, that it is a contradiction, Mr. Mansel does not attempt to show that it is *not* a contradiction, but argues that our belief in God is another contradiction of the same kind. His inference therefore is, that as we believe in God, notwithstanding the contradiction, we ought to believe in the Trinity also, notwithstanding the contradiction. If we believe one, we may believe both.

But this is a dangerous argument; since it is evident that one might reply, that there remains another alternative;

which is, to believe *neither*. If Mr. Mansel succeeds in convincing his readers, the result may be a belief in the Trinity, or it may be a disbelief in God altogether: one of two things, — either a return to Orthodoxy, or a departure from all religion. Either they will renounce reason in order to retain religion, or they will renounce religion in order to retain reason.

At the very best, also, the help which this book offers us is to be paid for somewhat dearly. It proposes to save Orthodoxy by giving up the use of reason in religion. Mr. Mansel would say, "by giving up the unlimited use of reason;" but, as we shall presently see, this comes very much to the same thing at last.

What, then, is the nature of Mr. Mansel's argument? It is an argument founded upon Sir William Hamilton's philosophy of the Unconditioned. Now, this has been generally considered the weak side of Hamilton's system. According to him, the unconditioned is inconceivable: in other words, of the Absolute and Infinite we have no conception at all. But this denies to man the power of conceiving of God, and so leads directly to Atheism. This charge has already been brought against Hamilton's philosophy, in various quarters: for example, in the "North-British Review" for May, 1835. But we will not here attempt any examination of Hamilton's theory, but confine ourselves to Mr. Mansel.

The argument of Mansel is this (p. 75): "To conceive the Deity as he is, we must conceive him as First Cause, as Absolute, and as Infinite. By the First Cause is meant that which produces all things, and is itself produced of none; by the Absolute is meant that which exists in and by itself, having no necessary relation to any other being; by the Infinite is meant that which is free from all possible limitation."

Having thus defined the Deity as the First Cause, the Absolute, and the Infinite, Mansel goes on to show that these ideas are mutually contradictory and destructive. A First Cause necessarily supposes effects, and therefore cannot be absolute: nor can the Infinite be a person; for personality is a limitation. By a course of such arguments as these, Mansel endeavors to show that the reason is as incapable of conceiving God as it is of conceiving the Trinity, the atonement, or any other Orthodox doctrine; and, since we do not renounce our belief in God because of these contradictions, neither ought we, because of similar contradictions, to renounce our belief in the Trinity.

Such is the substance of Mansel's statement, though the arguments by which it is proved are varied with great ingenuity and to great extent. This course of thought is by no means original, either with Mr. Mansel or Sir William Hamilton. A far greater thinker than either of them (Immanuel Kant) had long before shown the logical contradictions of the understanding in what he called the Antinomies of the pure reason. But the important question is, If the reason contradicts itself thus in its conception of Deity, how are we to obtain a ground for our belief in God? Mansel answers, "Through revelation; that is, through the direct declarations of Scripture." This he calls faith. We are to believe in a personal God on the ground of a Bible confirmed by miracles.

This result is so strange, that it may well seem incredible. Yet we cannot think that we have misrepresented the tendency of the argument; though, of course, we have given no ideas of the acuteness and flexibility of the reasoning, the extent of the knowledge, and mastery of logic, in this work. That such a book should be written by a religious man, in the supposed interest of Christianity, is sufficiently strange; for it seems to us equally untenable

in its positions, unfounded in its statements, empty of insight, destructive in its results. We will add, very briefly, a few of the criticisms which occur to us:—

1. The first thing which strikes us in reading this book is, that everywhere it deals with words rather than with things. The whole object of the discussion concerns the meaning of terms, and it deals throughout with the relation of words to other words. It is an acute philological argument. We feel ourselves to be arguing about forms, and not about substances. Now, such arguments may confuse, but they cannot convince. We do not know, perhaps, what to say in reply; but we remain unsatisfied. One not used to logic may listen to an argument which shall conclusively prove that white is black; that nothing is greater than something; that a man who jumps from the top of the house can never reach the ground: but, though the thing is proved, he is not convinced. So, when Mr. Mansel proves to us that we cannot conceive of a Being who is at the same time Infinite and Personal, we cannot, perhaps, reply to the argument; but we know it to be false, since we have the conception in our mind.

We *do* conceive of the Deity as an infinite personality. Of what use to tell us that we *cannot* have an idea, when we know that we *do* have it?

2. Mansel tells us that we cannot think the idea of the Infinite and Absolute. He says (p. 110), "The Absolute and the Infinite are thus, like the Inconceivable and Imperceptible, names indicating, not an object of thought or of consciousness at all, but the mere absence of the conditions under which consciousness is possible." But then they are only words, with no meaning attached; and, if so, how can we argue about them at all? All argument must cease when we come to an unmeaning phrase: therefore the very fact of Mr. Mansel's argument proves the falsehood

of his assertion. Since he argues about the Infinite, it is evident that he has the idea of the Infinite in his mind.

3. Mr. Mansel agrees in principle wholly with the Atheists; for the Atheists do not say that God does not exist, or that God cannot exist, but that we cannot know that he exists. So says Mr. Holyoake, a leading modern Atheist. This is what Mansel also asserts: only he goes farther than they; contending that the very idea of God is impossible to the human reason. It is true that he believes in God on grounds of revelation, which the Atheists do not; but he agrees with them in setting aside all natural and reasonable knowledge of Deity.

4. But how is it possible to obtain an idea of God from revelation, if we are before destitute of such an idea? When Paul preached to the Athenians, he addressed them as having already a true, though an imperfect, idea of God. "Whom, therefore, ye ignorantly worship, Him declare I unto you." But, if they had not already an idea of God, how could he have given them such an idea? Suppose that he works a miracle, and says, "This miracle proves that God has sent me to teach you." But, by the supposition, they know nothing about God; consequently, they have nothing by which to test the truth of a revelation professing to come from him. Neither miracles, nor the nature of the truth taught, nor the character of the teacher, avail any thing as evidence of a revelation from a Being of whom we know nothing. Without a previous knowledge of God, revelation is impossible.

5. Mr. Mansel, therefore, is one who, without a foundation, builds a house on the sand. He attempts to erect faith in God after taking away the foundation of reason. The apostles built revealed religion upon natural religion, revealed theology upon natural theology, according to the rule, "That is not first which is spiritual, but that which

is natural ; afterward that which is spiritual." Christ said, "Ye believe in God : believe also in me." Mr. Mansel reverses all this, and makes Christ say, "Ye believe in me : believe also in God."

6. But, even if it were possible to ascend to belief in God through belief in Christ, we must ask, Is not belief thought? If the mind cannot *think* the Infinite, how can it believe the Infinite? Must we not apprehend a proposition before we can believe it? Does not the thought of a thing logically precede the belief of it? If it is impossible to apprehend the Absolute, if this is only an empty name, how is it possible to believe in the Absolute on grounds of revelation, or on any other grounds? A miracle cannot communicate to the mind an idea which is beyond its power of conception.

7. Mr. Mansel declares that our religious knowledge is *regulative*, but not *speculative*.

He lays great stress on this distinction : by which he means that we have ideas of the Deity, sufficient to guide our practice, but not to satisfy our intellect ; which tell us, not what God is in himself, but how he *wills* that we should think of him. According to this view, all revelation is overturned, just as all natural religion has been previously overturned. Revelation does not reveal God on this theory. We have no knowledge of God in the gospel, any more than we had in nature. Instead of knowledge, we have only law. But this seems to despoil Christianity of its vital force. Christ says, "This is life eternal, — to *know* thee the only true God." But Mr. Mansel tells us that such knowledge of God is impossible. Therefore, instead of the gospel, he gives us the law : for it is certain that his *regulative* truths are simply moral precepts, addressed to the will, not to the intellect ; capable of being obeyed, but not of being understood.

8. The radical error of Mansel seems to be this, — that his mind works only in the logical region belonging to the understanding, and is ignorant of those higher truths which are beheld by the reason. He has tried to find God by logical processes; and, of course, has failed. He therefore concludes that God cannot be known by the intellect. He has fully demonstrated that God cannot be comprehended by the logical understanding; and in this he has done a good work. But he has not shown that God cannot be known by the intuitive reason. The understanding comprehends: the reason apprehends. The understanding perceives the form: reason takes hold of the substance. The understanding sees how things are related to each other: the reason sees how things are in themselves. The understanding cannot, therefore, see the infinite and absolute; cannot apprehend substance or cause; knows nothing of the eternal. But the reason is as certain of cause as of effect; knows eternity as really as it knows time; is as sure of the existence of spirit as it is of matter; and sees the infinite to be as real as the finite. Therefore, though we cannot comprehend God by logic, we can apprehend him by reason. We can be as sure of his being as we are of our own, and we are not obliged to explain away all those profound Scriptures which teach us that the object and end of our being is to know God.

9. Since, therefore, Mr. Mansel's book, with all its acuteness, learning, and honesty, tends directly to Atheism; since, by overturning the foundation of Christianity, it overturns Christianity itself; since it substitutes mere moral laws in place of the vital forces of the gospel, — it is no wonder that its positions have been rejected with much unanimity by the most eminent Orthodox scholars. Its defence of Orthodoxy costs too much. Leading thinkers of very different schools — for example, Mr. Brownson,

the Roman Catholic, in his "Quarterly Review;" Professor Hickok, the Presbyterian, in the "Bibliotheca Sacra;" and Mr. Maurice, of the church of England, in a recent pamphlet — have opposed with great force the arguments and conclusions of this volume. It is true that Professor Huntington considers that Mr. Mansel has *demonstrated* that the human consciousness is unequal to the speculative conception of a Being at once absolute, infinite, and personal; and seems gladly to accept the aid of this book in defending the Trinity. But the more distinguished and experienced thinkers mentioned above are cautious of accepting the help of so dangerous an ally.

BOOKS RECEIVED

Since our last Notice.

Mademoiselle Mori: a Tale of Modern Rome. Boston: Ticknor & Fields. 1860.

Modern novels are mostly very hard reading. Novel-readers are a badly used race: their sufferings are enormous. The boy who paid his passage in a canal-boat by leading the horse is a type of this afflicted race. They may say, after reading one of the latest style of long-winded stories, *romans de longues haleines*, — "If it were not for the name of the thing, I might as well have read the dictionary." Novels are mostly made up of an infinite quantity of slipshod talk, — such talk as we should not for a moment consent to listen to if it was going on in a parlor; talk unseasoned with any grain of wit, any felicity of language, any touch of fancy; unideal talk, empty talk, leading to nothing. Yet, because it is called a novel, we read it, just as children eat a piece of hard, dry, dusty gingerbread because it is called cake. An ocean of this sapless conversation, with two or three incidents, at great distances apart, trying feebly to do duty as the plot, like the few peas which swim far apart on the surface of a kettle of hospital soup, *apparent rari nantes in gurgite*

vasto, — such are the novels written by young ladies who call themselves “Sarah Sparrowgrass,” “Patty Pansy,” “Lucy Lettuce,” &c., with which the present generation is much afflicted.

The present novel differs from those above described, in being a patient and conscientious effort to tell us something about Italy and the Italians. The wheels of the story go rather heavily; one yawns a little over it; and, to confess the truth, the present writer “got set” when about one-third of the way through, and has not yet been able to go further. Still, a determined and experienced novel-reader might possibly succeed in reading the whole of it.

The Semi-detached House. By LADY TERESA. Boston : Ticknor & Fields. 1860.

This is quite a different sort of a book. It is very readable, from beginning to end. One can travel through it at an easy pace, with scarcely any fatigue worth mentioning. It has also a valuable moral; viz., *If the common people behave themselves well, they can be admitted to see and talk with the nobility.* In England, such a book must have a very beneficial influence on the morals of the commercial classes. Virtue is rewarded and vice punished in the most striking manner. Some well-behaved girls, whose father is a sea-captain, are taken by a countess, in her own carriage, to a concert given by a duchess; while, on the other hand, a vulgar and selfish woman of wealth is firmly excluded from these delightful circles. Such fearful retribution and such celestial recompense must have a powerful effect in encouraging good behavior among the middling classes of English people.

The Church of the First Three Centuries. By ALVAN LAMSON, D.D. Boston : Walker, Wise, & Co.

This very handsome volume, just published by Walker, Wise, & Co., is a very interesting series of monographs on the Early Church Fathers. The first is on “*Justin Martyr and his Opinions*,” and contains seven chapters; the second is on “*Clement of Alexandria and his Times*,” and contains four chapters; the third is entitled “*Origen and his Theology*,” and has seven chapters; the fourth is about “*Arius and the Arian Controversy*,” in four chapters; the next contains two chapters on “*Eusebius the Historian*,” then come two chapters on the “*Apostles’ Creed*,” two on the “*Hymnology of the Ancient Church*,” two on “*Artistic Representations of the Trinity*,” and two on the “*Festivals of the Ancient Christians*.”

The Marble Faun. By NATHANIEL HAWTHORNE. Ticknor & Fields. 1860.

As every one has long ago read this story, it is hardly necessary to notice it. The descriptions of Italy are charming. The story is not much. The characters are, as usual, studies in morbid anatomy. They act as no human beings ever acted or would act: yet they act naturally; for *their* natures are all out of nature. Miriam is another Zenobia, but a little less so, — less wild, less weird, and not quite so brilliant. Probably Margaret Fuller sat for her portrait in each; yet both are radically unlike her. Margaret Fuller was the last person to commit a murder or a suicide. Her nature was as healthy as all of Hawthorne's characters are unhealthy. She found *her* romances in actual life and in real men and women. She had too much freedom to be eccentric; for eccentricity is merely the struggle of a feeble nature for freedom. Margaret went her own way, which sometimes was not the common way; but a broad, clear-sighted intellect always bore the torch before her. She never acted against her reason or without reason. In all this, she differed from these Hawthorne studies. The admirable Hilda seems to us somewhat insipid. Her intense desire to confess her friend's secret does not raise her in our esteem.

As we turn the leaves, our eye is caught (vol. i. p. 173) with the statement, that Carrara marble, in Rome, is worth two or three dollars *a pound*. Is this a mistake for *a cubic foot* of a hundred and fifty pounds?

Echoes of Harper's Ferry. By JAMES REDPATH. Boston: Thayer & Eldridge. 1860.

These echoes come from the Northern and Southern mountains. The book contains speeches, sermons, and letters about John Brown, from Thoreau, Wendell Phillips, R. W. Emerson, Theodore Parker, Theo. Tilton, Victor Hugo, Gilbert Haven, Dr. Cheever, Edwin M. Wheelock, Fales H. Newhall, Edward Everett, Henry Ward Beecher, Charles O'Connor, "The Atlantic Monthly," John G. Whittier, William Lloyd Garrison, James Freeman Clarke; Mrs. Mason, of Virginia; Lydia Maria Child, Moncure D. Conway, William Henry Furness; William A. Phillips, of Kansas; Elizur Wright, Mr. Belcher, C. K. Whipple, Richard Realf, A. G. Riddle, Daniel R. Tilden, Ed. H. Sears, L. M. Alcott, George W. Light, F. B. Sanborn, Edna Dean Proctor, William Allinghame.

The book is very handsomely printed, and evidently edited with much care.

El Fureidis. By the Author of the "Lamplighter." Boston : Ticknor & Fields.

The subject of the story is Palestine. The knowledge concerning it has been carefully collected from many books of travels.

Katherine Morris : an Autobiography. By the Author of "Step by Step," and "Here and Hereafter." Boston : Walker, Wise, & Co., 245, Washington Street. 12mo, pp. 353.

Unitarianism Defined. The Scripture Doctrine of the Father, Son, and Holy Ghost. By Rev. Fred. A. Farley, D.D., Brooklyn, N.Y. Boston : Walker, Wise, & Co. 12mo, pp. 272.

ACKNOWLEDGMENTS.

1860.

Apr. 23.	From Rev. Dr. Furness's Society, Philadelphia, for India Mission	\$20.00
" "	Rev. Dr. Furness's Society, Philadelphia, for Meadville Theological School	20.00
" 24.	Miss A. B. Taliaferro, as a donation	20.00
" "	Society in Groton, for Mr. J. C. Gangooly	25.00
" 25.	Portland, for Monthly Journals	15.00
" "	Portsmouth, for Monthly Journals	13.00
" "	Cohasset, ...	8.00
" "	Rev. J. F. W. Ware's Society, Cambridgeport, as a donation	82.00
" 26.	Rockford, Ill., for Monthly Journals	3.00
" 28.	the executors of the will of the late Benjamin Loring, of Boston, the amount of his legacy	2,000.00
" 30.	Groton, for Monthly Journals, additional	2.00
" "	scattered subscribers to Monthly Journal in April	152.20
May. 1.	Rev. Edward E. Hale's Society, Boston, as a donation	500.00
" "	Society in Fitchburg, as a donation	51.63
" "	Walker, Wise, and Co., for books, and use of stereotype plates	650.00
" 5.	Rev. Robert Collyer's Society, Chicago, Ill., for Monthly Journals	10.00
" "	Brookline, for Monthly Journals	18.00
" 7.	Society in Portsmouth, N.H., for Mr. J. C. Gangooly	89.96
" "	Society in Bridgewater, for Quarterly Journals for year 1859	22.00
" 8.	Burlington, Vt., for Monthly Journals, additional	5.00
" 12.	Rev. Charles H. Brigham's Society, Taunton, as their annual subscription	100.00
" "	Canton, for Monthly Journals	10.00
" "	Newburyport, for Monthly Journals, additional	11.00
" 14.	Rev. Fred. Hinckley's Society, Lowell, as a donation	60.00

May 14.	From Rev. Fred. Hinckley's Society, Lowell, for Monthly Journals	\$40.00
" 15.	" the Church of the Disciples, Boston, as a donation	100.00
" "	" Rev. Dr. Thompson's Society, Jamaica Plain, as a donation	131.28
" "	" Rev. Dr. Thompson's Society, Jamaica Plain, for Mr. J. C. Gangooly	75.43
" "	" the Missionary League, Medfield	50.00

CANDIDATES FOR SETTLEMENT.]

This list will be corrected monthly. Brethren desiring their names entered, or address changed, will please indicate the same to the Secretary of the A. U. A.

The * affixed to the word "Boston" indicates the address, — "Care of American Unitarian Association, Boston."

Preachers.	Address.
Horatio Alger	Marlborough.
William G. Babcock	Cambridgeport.
Geo. Bradburn	Athol.
Caleb Davis Bradlee	35, Hollis Street, Boston.
C. A. Cutter	Cambridge.
F. C. Capen	Boston.*
William Cushing	Clinton.
T. P. Doggett	Bedford.
E. B. French	Holliston.
J. K. Hosmer	Cambridge.
William H. Knapp	Boston.*
Thomas S. Lathrop	Boston.*
Henry L. Myrick	West Cambridge.
George Osgood	Montague.
D. C. M. Potter	Mattapoisett.
J. Mills Peirce	Cambridge.
Thomas H. Pons	Boston.*
James Richardson	Boston.*
Charles Robinson	Groton.
Ed. G. Russell	Cambridge.
Edward Stone	Framingham.
E. Vitalis Scherb	Boston.*
George W. Stacy	Milford.
Loammi G. Ware	Boston.*
Henry Wescott	Cambridge.
Daniel S. Whitney	Southborough.
J. B. Willard	Still River.
George A. Williams	Deerfield.
Samuel D. Worden	Lowell.
William C. Wyman	Brooklyn, N.Y.